ists" from the fact that each convert was taxed that amount. Toward the close of the second century A.D. the Chang family, supported by this sect, rebelled and for some years created an independent state in the present Szechwan and Shensi, governing through a Taoist priesthood. Out of the sect arose much of the later popular Taoism. The so-called Taoist Papacy which persisted to our own day was kept in the Chang family.

Although Taoism displayed much superstition and alchemistic research, these developments did not prevent a few earnest souls from seeking in its earlier books the answer to some of the deeper questions of thoughtful minds. For example, one group of Taoists regarded the way of Heaven as ceaselessly operating, impersonal law. They opposed the absolute control of the state, reverted to the anarchistic tendencies which are so strong in the *Tao Te CMng,* emphasized the freedom of mankind, and protested against adherence to ritual as a means of insuring order and progress. Their boldness cost some of them their lives.

Confucianism, in a modified form, as we also have suggested, was more and more espoused by the state. We have seen that the earliest rulers of the dynasty were somewhat lukewarm toward it but were forced by the exigencies of their position to show it some favor. It will also be remembered that as time passed the attitude of succeeding rnonarchs became more encouraging. Confucian writings were made the chief subjects of study in the schools and formed the basis of the examinations through which men of ability were recruited for the civil service. The prominence of Confucianism increased under Wang Mang and the Hou Han. Under the Earlier Han the cult of Confucius seems to have been

maintained only as were those of other ancestors, by his lineal descendants, although occasional Emperors honored his memory. Under the Later Han (A.D. 59) sacrifices in honor of Confucius and Chou Kung were decreed in all the schools in large cities. In the first century A.D. official texts of the Classics were ordered established. By imperial command (A.D. 175) these were engraved on stone and placed outside the state academy in the capital. By this time the Confucian scholars were very powerful in the state. They attracted many disciples and their leaders formed a kind of ruling group which they sought to perpetuate by marriage alliances among their children. Between A.D. 175 and A.D. 179 a vio-